



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

"on the origin and development of religion?" There are five chapters treating respectively of the literature, theology, cosmology, anthropology, and soteriology of the Vedas. What the spirit and character of the work are—and they are not necessarily explained by the author's being a missionary—may be judged from conclusions such as the following: "That the development of religious thought in India "has been uniformly downward, and not upward—deterioration, and not evolution; . . . that, if we could go back far enough in time, so as to reach the point "whence the deterioration began, we should find a monotheistic religion, pure and "simple; . . . that the higher and purer conceptions of the Vedic Aryans were the "results of a Primitive Divine Revelation"—a sort of survival or reminiscence. Further, "the theory of a Primitive Divine Revelation alone is capable of explaining all the religious ideas of the Vedas, such as an object of worship, sin, mercy, "sacrifice, a future state. These ideas are all foreign to Nature. Sun, moon, "earth, mountains, and rivers, have nothing to do with worship, with forgiving sin, "and with preserving men from guilt. But they are quite at home in the theory "of a primeval revelation. We must believe that the most probable theory is that "which explains all the facts. The theory of Natural Evolution cannot explain all "the facts. But the theory of a Primitive Divine Revelation, whatever hard words "may be said about it as being unscientific, does explain all the facts. It tells us "that the presence of such ideas in the Vedas as God, confession of sin, petitions "for mercy, sacrifice, and a life after death, are relics of a vanishing Revelation, "held mechanically, without any comprehension of their meaning. Granting that "this is only a theory, the opposite view is no more. Between these two theories "there is, however, this difference. The one is in harmony with the teaching of a "venerable old Book, against which no weapon formed has yet prevailed; the other "is in opposition to it."

These quotations are enough to characterise the book.

μ.

DUALISM AND MONISM AND OTHER ESSAYS. By *John Veitch, M. A.* With an Introduction by R. M. Wenley, M. A. Edinburgh and London: William Blackwood & Sons. 1895. Pages, 221. Price, 4s 6d net.

The present collection of posthumous writings by the late Prof. John Veitch of the University of Glasgow consists (1) of an essay of one hundred and sixteen pages entitled *Dualism and Monism, or, Relation and Reality*; (2) of an essay which was intended as part of a work more extensive in scope and embodying a history of the leading doctrines of the Greek philosophy with special reference to the theory that the history of philosophy is a record of "progress by antagonism"; and (3) of an essay on Wordsworth which is reprinted from *Wordsworthiana*. The first essay forms the complement of a former work by Professor Veitch entitled *Knowing and Being*, where he criticised the Absolutist view of the world, or "the doctrine that a series of relations summed up in the phrase 'an Absolute or Infinite Self-conscious Ego' is convertible with Reality." In the present volume he deals with what he

regards as a form of the individualistic view, viz., "that mere relations, or a collective sum of relations in something regarded as the individual consciousness, are also so convertible,"—a theory which seems to him as inadequate as the former. The discussion, which is an able and clear presentment of an important metaphysical problem, is conducted in the form of a criticism of M. Lionel Dauriac's book *Croyance et réalité*, selected by Professor Veitch as one of the clearest and best expositions of the individualistic view. The third essay on *The Theism of Wordsworth* is an interpretation of certain philosophical implications of Wordsworth's poetry and is marked by rare insight. It is reproduced as a specimen of Professor Veitch's constructive writing. Mr. Wenley, the editor, has added a brief but thoughtful introduction of thirty pages on Professor Veitch's position in philosophy, in which he has admirably characterised the teachings and personality of the man. A list of Professor Veitch's works is also given. μκρκ.

DIE GRUNDFRAGE DER RELIGION. Versuch einer auf den realen Wissenschaften ruhenden Gotteslehre. By Dr. Julius Baumann. Stuttgart; E. Hauff. 1895. Pages, 72, Price, M. 1.20.

The idea which Professor Baumann has propounded in this pamphlet was indicated in a former book, entitled *The Facts Which Lie at the Foundation of a Scientific View of the World and of Life*. His contention is that the results of natural science leave ample room for a scientific conception of God, but that we are prevented from reaching such a conception by a habitual tendency of the mind to idealise all notions of divine existence. His treatment falls under four heads: first, he discusses religion generally; secondly, he considers whether religion is subjective or objective; thirdly, he reviews and epitomises the development of the Christian religion as presented in Harnack's *History of Dogma*; and fourthly, he gives his own attempt at establishing a theory of God, which shall be based upon the real sciences, that is, shall be objective. His conclusions on the first and second scores are: that religion in all its forms shows a common and universal impulse to higher aims, but that despite its common traits, in its historical and traditional forms it can only offer subjective truth, that is, each religion necessarily appears to itself as the only true one. His own attempt, which claims the excellence of being free from all idealisations of the heart and will, sees in God an absolute, unitary cause which is spiritual in its essence. He bestows upon his views the appellation "scientific," because they proceed from facts, involve no self-contradictions, and revert in all their developments to facts. This so-called scientific religion, of which Professor Baumann here gives the outlines, is claimed to be the outgrowth of the present status of science, and has its affinities in the natural or rational religion of Aristotle, Leibnitz, and others. Its relation to the Christian religion is explained by reversing the advice of Augustine: "Go not without, but turn within thee; in the inward man lives truth," into the following maxim: "Turn without as much as thou possibly canst; for all inward thoughts have no other guarantee than that of